

TO THE
KING'S AND QUEEN'S

Most Excellent Majesties,

THE
CONGRATULATORY ADDRESS

AND
HUMBLE PETITION

OF
CHRISTOPHER FREDERICK TRIEBNER,
GERMAN LUTHERAN MINISTER OF THE CHURCH OF CHRIST
IN GREAT EAST CHEAP, CANNON-STREET, LONDON.

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TO THEIR
MAJESTIES,
THE
KING AND QUEEN
OF
GREAT BRITAIN.

MAY IT PLEASE YOUR MAJESTIES.

THE very particular providential protection, which the Almighty has graciously manifested in the late wonderful deliverance of your Majesty from the hands of murderous men; in another equally happy preservation of your Majesties on the 1st instant, and the birth of a Princess in the house of the Prince of Wales; call upon one of your Majesty's faithful subjects to beg leave to demonstrate his joyful congratulations on such propitious events, and to express his sincerest wishes and prayers to the Almighty for the continuance of his most gracious preservation of the lives and prosperity of your Majesties' persons, your royal house, and its succession to the British throne to the remotest ages.

Thus actuated by the sincerest motives for your Majesties' royal persons, families, and government, your petitioner, as a minister of the gospel of our Lord Jesus Christ, humbly begs leave to join this his congratulation with a petition, the contents of which, he humbly trusts, are consistent with your Majesty's pious sentiments, for the restoration of an honourable peace, the preservation of the balance of Europe, the establishment of order in a neighbouring country, and that real and genuine liberty, which as it has been graciously provided for, by the noted religious peace establishment, in the year 1552—55, is now the wish of all good men.

Though the veil of mystery covers the imperceptible plan of the undermining war, yet convinced that the present dismal state of Europe is the indisputable effect of the corruption of the genuine Christian religion, and sound policy, by the court of Rome; that the noted *ecclesiastical reservations*, have hitherto proved an obstacle to the progress of reformation in catholic states;—that Roman superstition has been as great an hindrance to that union of Christians, (which is to be brought about only by a reconciliation of religion,) as it affords combustibles with the court of Rome for carrying on the war by the insidious french, whose conquests and objections to the *status quo*, are the most powerful stratagems of that court, to regain its antient authority, and jurisdiction under its wonted duplicity; your Majesty's petitioner humbly prays that as it is in your Majesty's power to direct the states of Europe, would please your Majesty to propose a system of reconciliation of reli-

gion, the propriety of which is equally under the guarantee of the powers of Europe, as it is one of the relations of peace and friendship, against which the French can in no way be made a handle any longer by that court, if their system against the Christian and protestant religion is turned against them by means of superior force of argument, supported by a union of the guarantees of the Christian religion, which to support also the Emperor is bound, first and foremost, in preference to that of the pope and Protestants, by his imperial oath enjoined by the *perpetual capitulation*.

The practicability and utility of such a system is not only obvious from the nature of the Christian religion, professed by all European powers; and from that disposition for sovereignty and independency, peculiar to every free state; (the violation of which, by the court and religion of Rome, has ever been the cause of infinite complaints by every state of Europe, since the Pope has swayed his sceptre;) but also from the obligation your Majesty, the Northern powers, Sweden, Denmark, Russia, the king of Prussia, and all the Protestant states in Germany, are under, by virtue of the religious peace-establishment of Augsbourg, in the year 1552-55.

I will not say, that the miseries of France, and the dismal effects of the cruel war, which, under the new tyrannical system have become insupportable, will unite all the wishes and efforts of true Frenchmen to bid the glad tidings of such a reconciliation of the Christian religion, in which immediate peace of mind, and the eternal salvation of the immortal soul, is the grand ingredient, highly welcome.

The support such a system obtains from divine revelation, sound literature, and the sincere wishes of all true patriots, who have the cause of God and mankind at heart, cannot permit your majesty to stand single in holding forth the most precious olive branch of peace to the nations of the earth: and that wretch, who probably will oppose it, must sink into the abyss of insupportable guilt, which his self-condemnation has heaped upon him as the reward of his temerity.

Those stipulations, (made in 13 articles, for a perpetual peace, and a reconciliation of religion between the then R. C. states, under Charles V. and the states of the Augsbourgian confession, in the year 1555,) were afterwards confirmed by the powers of Europe in the Westphalian peace, and by your Majesty's predecessors, on the British throne, in the peace of Aix la Chapelle, &c. and are too well known to your Majesty to require the insertion of them in this my humble petition.

I therefore humbly beg leave to transcribe only two passages, the first from the 1st. and the second from the 10th. article, of that peace signed by Ferdinand, the successor of Charles V. in the year 1566--1569, after the council of Trent was concluded.

Art. 1. "The controversial religion shall in no manner be brought to an unanimous reconciliation but by Christian-like, friendly, peaceable ways and means, on pain of the peace of the land."

Article. 10. "As a reconciliation of religion shall be sought for by becoming means; and because it is not easy to obtain such a Christian, friendly, and final reconciliation without a constant peace;—it has been agreed upon by all parties, that

that such a state of peace shall be at alltimes faithfully observed, in all its articles, until it is obtained. But if such a reconciliation cannot be obtained by means of a general council, national convention, discourses, or imperial transactions, there shall nevertheless such a state of peace stand firm and unmovable in all its articles until a final reconciliation in matters of faith, shall have been obtained," &c.

These, may it please your Majesty, are the august stipulations made and guaranteed by the free and independent states of Europe, and secured by the *perpetual capitulation* of the German empire, independent of the concurrence of the court of Rome, against whom Protestants have ever had just cause to protest. This court, always considering the support of the Christian religion not by its friendly means, but by the temporal sword, intrigues, and other unbecoming measures, has proved itself unqualified for entering into and bringing about such a reconciliation. The corruption of the doctrines of the reformation, the supporting, and raising of sects, parties, broils, dissensions, insurrections and wars, in the states of Europe, with a view, to overthrow the *status quo* secured by the above establishment has ever been notorious;--till of late, when it pretended to be more friendly to the civil powers, because that court knew very well, that the French would do the cruel part of its business in its stead, by the abhorred, cruel and unaccountable revolution.

An atheistical, deistical and unitarian system has been adopted, by which they may draw in Jews, Turks, and a number of apostatizing Christians to overthrow the *status quo*, and to reduce by force of arms, not only Protestant countries, but the whole world, either under Rome heathen or papal Jurisdiction.

There is an analogy between the present papal system, now verging towards a modification into the French, and that of the French, since the revolution, which must of course enslave Europe, it that division between the Northern Protestant powers, the Empress of Russia, and other Protestant states, continues as it has done hitherto, probably by the secret and unknown influence of that court.

Rome through France will dictate, her dictates are effectual, because her universal influence knows how to apply and to execute underhandedly.

A system of reconciliation, independent of the Pope, by which usurped French principles are reduced to their primitive Biblical state, must of course discover the latent springs of the revolution, give energy to the negotiation of the free independent Protestant and Catholic states of Europe, detect the partizans of Rome, and deliver the sincere Catholic, as well as the true Protestant, from imminent danger.

The insidiousness of Rome's conduct since the council of Trent, to the French revolution, may be evidently traced through every trial the Protestant church and states have undergone;--and its policy in modelling the modern constitution, since 6 years, (whose laws, according to public record, amount now to 15479) together with that absolute superintendency over religious worship, to be performed conformably to that infernal bulk of laws, are striking accomplish-
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ments of that remarkable prophecy, mentioned by the prophet Dan. ch. vii. 25. "The little horn shall speak great words against the most high, and think to change times and laws, and they shall be given into his hands until a time, times, and half a time (or 3 times 666 and 333; as it appears from those 2300 prophetic days mentioned in chap. viii. 9-14. and have been fulfilled in the XVIth century; when the Augsburgian confession, and the 39 articles of the church of England were established, when the daily sacrifice, (or the evening and morning service) was restored; when Rome's power broke, and Protestant forces were no longer trodden under foot, for it can be proved from history, that these three great events are the foretold characteristics of the time of the reformation ever since the year 1552, 55. when the taking of the fort Ehrenberg by the Protestant states, and the victory over the invincible Spanish armada, the issue of the 30 years, and other European wars, decided in favour of Protestantism.

The unhappy divisions amongst Protestants since that time, afford no argument against the truth of their cause, and would certainly cease, if a reconciliatory system of the essential points of Christianity were unanimously adopted by the powers of Europe. Nay they would not have attained to that height, had not an equality of three instead of one religion, by the Westphalian treaty, given advantage to the perilous policy of the Roman conclave, "which has caused craft to prosper in its hand." Your Majesty's petitioner begs leave to inform your Majesty, that from the knowledge he has acquired of the state of Protestant Dissenters in this metropolis he is convinced, that much good is done amongst them, notwithstanding those differences, which render them notable in their different departments.—They, like ministers of state, of different knowledge and abilities, have but one general interest, namely, to serve Christ, and as such, they cannot be enemies to the state and king of their country. Your Majesty's petitioner is no advocate for any other purpose.

Your Majesty's petitioner is sorry, that a late pamphlet, entitled, *An Enquiry into the Origin of Episcopacy*, has rather too harshly stigmatized them *Heretics, acting by an incompetent authority*. Such a conduct towards a great body of subjects is not a favourable symptom of an union, which, in the present awful crisis, when the Pope and Roman Catholic powers seem to throw off the mask, and by an insidious peace, or war, are modelling the old system into a conformity to that of the French, equally under a Jacobin direction, is essential to this country.

In such a case nothing is more necessary than a reconciliatory system, on the basis of God's word; which, bearing a striking analogy to that of the French, in the principles of unity and indivisibility, would, if supported by the litany of the church, (or universal prayers) bring the country nearer to an unanimity of sentiments.

Such a system is that which a gracious God has provided for the government, and salvation of mankind, in a coequality with its existence set forth in the
first

first chapters of Genesis, which, as it is a precedent of all precedents, strikes at the root of all usurpation, superstition, and especially of that gross imposition of the spiritual authority of the pope, which he improperly dates from the time of Christ in the flesh, and not from the creation, whence it is evident that the spiritual and temporal authority is but one and indivisible, the free and independent gift of God, to the two representatives of all mankind, and transferred by them under his providential direction, to such qualified and made willing by him for doing his will. As it is acknowledged even by papists, that spiritual and temporal authority, were vested in the chief magistrate in the Jewish state, two authorities absolutely independent of one another for ever cannot be God's will, in the evangelical church, as it is held by papists. The management of temporal states, like that of the body by the soul, can only be done by God's spiritual authority. When Christ confined the office of his apostles to the preaching of the gospel, to make all nations his disciples, &c. Matt. xxviii. it was in conformity to the original patriarchal charter, replenish the earth, viz. with spiritual subjects:—It was in opposition to that abuse of power, by which the then Roman rulers, had by God's sufferance temporary authority, over those who would not be governed by God's will; whose duration and destruction he had foretold, that it should last no longer than 3 times 666, and half of 666 years, i. e. 2331. Rome's time is now accomplished Rev. xiii. xviii. 1.

From these arguments it plainly appears that both spiritual and temporal authority have one and the same author, and are united in one person for the accomplishment of one and the same purpose, God's glory, and the good of his church.

The state-settlements between Protestant princes and states being limited by the same authority, and for the same purposes, have their origin from God through Christ, Deut. xvii. 14. &c. Rev. x. 11. &c. xi. 15. &c. xxi. 21.

The distinction between the human and divine right is therefore inconsistent with the primitive ordinance of God; it is the effect of that abuse and misapplication of the divine powers, in a soul attachment to earthly objects, which by the craftiness of the French has attained to such a pitch of corruption, that those divine principles of unity, indivisibility, liberty, and equality, sovereignty, social guarantee and resistance against oppression, are diverting the mind from God and applying it to transitory objects, and a sordid aggrandisement. A reduction therefore to their primitive state is not only highly suitable to the present state of things, but also necessary for God's and the community's sake, to prevent the imposition of a new system of 15479 laws by the force of arms.

As the means of reconciliation, can be only Christian-like and friendly; and as the French object to the Christian religion, and the *status quo*: no Christian power can force them to set their hands to a Christian treaty; but if it can be proved that their leading ideas, are taken from divine revelation, and misapplied to their republic for the destruction of the lives, properties, and freedom of mankind, the laws of nations, in their divine capacity, must decide the matter.

May it please your Majesty, your humble petitioner is infinitely averse from de-
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viling means injurious to the rights of a single individual, but as to the pope, and his designing adherents, I humbly believe it is the duty of Christian potentates to retaliate his craft, so artfully displayed since the reformation, by hindering the completion thereof, which he is about to make by a union of the united forces of Spain, &c. and those of France, or by being part in the treaty, which if permitted, would be a reacknowledging his authority in the new order of things. And as this would be the occasion of seas of blood, between the Protestant and Greek church, on one side, and papists, and the French on the other; a non admittance to the treaty, and a protest against that part of the *status quo*, respecting the ecclesiastical reservations and papal tenets, by the Protestant powers of Europe, must overrule the whole design of the revolution, and bring things into their proper channel.

It is therefore with humble submission, that your Majesty's petitioner begs leave to submit to your Majesty's consideration a plan for reconciling religious differences, whose contents are founded on the primitive constitution of mankind, and the whole tenor of the holy scripture, consistent with the relations of peace and friendship amongst Christian nations, since the first independent political and religious peace establishment of protestantism in this country and Germany, in the year of our Lord 1552—1555.

A system calculated to reduce and spiritualize French modern politics, to their original biblical state and to render them consistent with their objections to Roman and papal superstition, usurpation, and spiritual tyranny, as it is consistent with most of the creeds of the different denominations of Christians, who believe the unity and indivisibility of one independent covenant God, manifested in Christ Jesus, for the redemption and salvation of them that believe. Specimens whereof your Majesty's petitioner has published in several of his books, and especially in his Second Letter to the Critical Reviewers, which he hereby begs leave to submit to your Majesty's consideration, with an humble offer to render them fit to any purpose, consistent with the holy scriptures, the glory of God, and the welfare of mankind, for the satisfaction of your Majesty. And your Majesty's petitioner will ever pray.

No. 11. Biche's Row, near Charles-Square,
HOXTON.

February 11. 1796.

CHRISTOPHER FREDERIC TRIEBNER.



